

# THE DEFENDER

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GERALD B. WINROD ★ EDITOR

# Tad Lincoln, The President's Son

THE DEFENDER MAGAZINE made a search for the latest, best and most appropriate book, on the life of the great Emancipator, for review this month—and found it. Thanks to Mr. T. Morris Longstreth and the Westminster Press, the Christian public is being introduced to a new Lincoln, a different Lincoln, a magnificent Lincoln . . . and the Author does it by recounting events in the life of Tad, the President's son.

**A**BRAMHAM LINCOLN was born 137 years ago—February 12, 1809, in a log cabin situated in the backwoods of Kentucky. This infant was destined to wend its way through many difficulties and at last attain the topmost pinnacle of human greatness. Homely but majestic, strong but kind, fearless but gracious, maligned but dignified, member of no church but deeply religious—this man belongs to the ages.

But Mr. Longstreth's book is not the story of Lincoln. It is the story of Lincoln's son. In these pages, Civil War Washington is seen through eyes of the most lovable little rascal of American history.

Tad Lincoln may have been the apple of his father's eye and the joy of his heart, but to others, he was just a "pain in the neck!"

Ask old Andrew, the greenhouse keeper, who discovered the strawberries so carefully prepared for a State dinner, to be missing. Ask Stanton, the grim, efficient Secretary of War, who got soaked with a hose on the White House lawn. Ask Mrs. Taft, who returned home one day to stand mortified and scandal-

ized by what she saw flying above her head on the flagpole. Ask the almost innumerable office seekers who were led on wild-goose chases through thirty different rooms in the White House. Ask the dozens of others, about whom Mr. Longstreth tells us in this book—unfortunate human beings who encountered Tad's enthusiasm and found themselves caught in the web of his imagination.

Through this combination of Katzenjammer Kids and Peck's Bad Boy, there emerges the tender story of Abe and Mary Todd Lincoln . . . the Civil War as it was lived and suffered in the White House . . . the moments of turbulent uncertainty until the First Northern soldiers arrived . . . the anxiety and search for a General to lead the Northern forces. And underneath this narrative of rippling laughter, the reader is ever conscious of the presence of a sober man who loved the Cause for which he fought . . . who loved God and revered the Word of God . . . who loved people, even his enemies.

Scores of scenes in this book stamp themselves indelibly upon the mind and memory of the reader. We have before us the record of Erickson's arrival at the White House with plans for building the "Monitor," Tad's visit to the Front to see Confederate soldiers; Lincoln, in a dark barn, bargaining with a runaway boy to go home to his father; Tad's reaction to the news of his father's assassination.

When the Author was asked how much of the book was fact, and how much fiction, he replied every incident is founded on truth, but some of the conversations are imagined. Thirty years of reading was required to assemble all the sources. While every complete biography of Lincoln mentions Tad, it re-

mained for Mr. Longstreth to properly project the boy against the background of American history and show to what extent the President was influenced from this direction. The multiple emotions that surged through the great soul of the Emancipator are laid bare to public gaze.

\* \* \*

**A**BRAMHAM LINCOLN had been hurled into the Presidency on a tidal wave of anti-slavery and States Rights feeling. The South determined to secede from the North, if he should be elected. Mr. Buchanan's gloomy prediction as he left the White House did not lighten the apprehension of his successor. He said: "Destiny forbid that I throw any shadow on your anticipations, but it looks very much, Mr. Lincoln, as if you might be the last President of the United States." To which Mr. Lincoln replied: "I trust, sir, that someone is miscalculating. It is not in my plans to become the undertaker of the Union."

Lincoln took office in March 1861 and Fort Sumter was attacked a month later. Secession began, and one of the best friends of the Lincoln boys, Colonel Ellsworth, was killed hauling down a Confederate flag. For days, the Capital lay undefended, filled with Lincoln's enemies. At any moment, the secessionists might swoop into the city and carry off the President and his family as hostages. The White House became a barracks and the Confederate flag flew in sight of its windows.

When the first casualties from Bull Run began to reach the city, Tad went into the street to see them. He grew a year while crossing Lafayette Square. Observing a girl feeding soup to a dirty soldier, he began asking questions. Discovering him to be the President's son, she invited him into the house, where

—Turn To Page 15.



## TAD LINCOLN

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# DEFENDER MAGAZINE

## Gog, Magog, Russia And Turkey

Rev. Dallas Youngs . . . Washington, D. C.

**NOAH'S** three sons — Shem, Ham and Japheth repopulated the earth following the Deluge.

The posterity of Ham migrated South toward Africa and Egypt. The descendants of Shem located in Arabia, Canaan, Chaldea and parts of Assyria. But the sons of Japheth — Gomer, Meshech, Tubal, Magog and perhaps others went North and settled between the Black and Caspian Seas.

From inscriptions found by Rawlinson, the seat of the latter group's primitive government appears to have been in the Caucasus Mountains just North of Armenia. They were wild and warlike and often conducted conquests beyond the borders of their native Mountains. But during the ascendancy of the Babylonians and Persians in Western Asia, their march toward the South was interrupted. Large numbers crossed the Caucasus range and spread out over the vast Northern Steppes where they mingled with Scythians. Here they became known as Muskovs and gave that name to the Russian nation and its ancient Capital (Moscow).

### RUSSIA IN SCRIPTURE

It is clear from the Bible record that the descendants of Japheth went North. Turning to Ezekiel, chapter 38, we read: "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him . . . Gomer, and all his bands; the house of Togarmah of the NORTH PARTS, and his bands; and many people with thee . . . and thou shalt come from thy place out of the NORTH PARTS."

The fact they went into the North is no more clearly stated than the fact that they will, at the appointed time, come out.

Quoting again from the same chapter: "And I will turn thee back, and put hooks into thy jaws, and I WILL BRING THEE FORTH, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords." According to Ezekiel 38:16 this lunge of the Russian bear from his place of abode in the North, is scheduled to occur during "the latter days."

A short word study of the names quoted by Ezekiel will be sufficient to identify modern Russia as the main figure of the North.

First, let us take note of the term translated "chief" in Ezekiel 38:2. The Hebrew word is "Rosh," a proper noun and not an adjective. The Byzantine writers referred to the territory now called Russia as "hoi Ros."

The "hoi Ros" of antiquity and the "Rosh" of Ezekiel represent one and the same race — the racial stock from which

the Russians came. There can be no doubt but what the term "Meshech" is the root for the modern word "Moscow," and many scholars associate "Tubal" with "Tobolsk."

### ATOMIC ENERGY IN SCRIPTURE

Our present point of emphasis is that this force from the North will encounter the wrath of God, and be utterly annihilated, when a sufficient amount of time has been ticked off on the prophetic clock of Scripture. Notice these words: "And thou shalt come from thy place in the NORTH PARTS, thou, and many people with thee."

This monster will attack Palestine for we read: "And it shall come to pass at the time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face."

Then, the next verse leads us to wonder if the red hordes, sweeping out of the North, may not encounter fire produced by the release of atomic energy, for we read: "IN THE FIRE OF MY WRATH HAVE I SPOKEN." Ezekiel 38:19.

Has Infinite wrath been visited by the use of fire, on this earth, any time in the past? A well known Christian educator answers in the affirmative. In his book, just published entitled, "The Atomic Bomb and the Word of God," we read:

"Has the earth ever suffered from such (atomic) fire? I think it has, once — four thousand or more years ago, when God wholly destroyed two wicked cities, and smote a portion of the earth with such a blast of brimstone and burning that not a blade of grass or a tree has

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since grown in that cursed soil. We refer, or course, to the destruction of Sodom and Gomorrah. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.' Genesis 19:24."

Jesus takes the destruction of these two cities to typify the use of fire for judgment purposes in the end-time. He says in Luke 17:29, "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

This can mean but one thing: Namely, the nations will feel the full force of God's wrath, through tongues of flame like that poured out upon Hiroshima, during "the latter days."

### NEAR EAST IN SCRIPTURE

The prophet makes the Near East the cockpit of final war of the age. He says those coming out of the North will make an attack upon the land of "unwalled villages." We read in Ezekiel 38:11, "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates."

Before the invention of gunpowder every village was made secure with a wall. In fact, great cities felt their safety lay behind mammoth walls. There is yet standing, in part at least, the gigantic attempt of one nation to thus shelter itself. We refer to China and her great wall. But at the time of Ezekiel's predicted invasion of Palestine, the villages will be unwalled. This shows that the attack is scheduled for a time when walls are obsolete as a military factor. It also suggests that the people residing

there will be weak as far as armed might is concerned.

What is the cause of this invasion of the Holy Land by Russia? Why does the bear strike?

Ezekiel says that Gog will "think an evil thought."

The motivation is Satanic. The god of this world will throw a hypnotic spell over the Moscow rulers and, obsessed with self confidence, they will "cover the land as a cloud." This suggests the use of air power. When does this occur? The same verse says "in the latter days," or the time immediately preceding the Second Coming of Christ.

The manner in which Satan will goad God to strike is explained in Ezekiel 38:10, "It shall come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought." Verse 9 says: "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee."

We can only speculate at this time, as to what the "evil thought" may be, but perhaps our opinion is as good as that of others. Can it be that the present rulers of Russia expect to follow the advice contained in the Will of Peter the Great?

Despite Russia's immense size, she has no satisfactory seaport. Leningrad, on the Gulf of Finland, the country's only Western harbor is ice locked six months of the year. Vladivostok, to the East, on the Sea of Japan, is six thousand miles from Moscow. Russia has always wanted an outlet to the South. The ninth article of Peter the Great's "Will" reads as follows:

"To take every possible means of gaining Constantinople and the Indies (for who rules there will be the true

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sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England."

Napoleon Bonaparte understood the purposes of Russia. He claimed his invasion of that Country was for the purpose of erecting a buffer state between Russia and Turkey. This he thought would prevent Russia from seizing Turkey and destroying the "equilibrium of Europe."

### IRAN IN SCRIPTURE

One person reading current press dispatches from the Near East, sees only a series of reports of disconcerting political upheavals, with Russia shown pulling strings in the background. Another person, initiated in the study of Bible prophecy, sees in these reports unmistakable trends toward the final Armageddon predicted by Ezekiel, and confirmed in the Apocalypse.

The very day this manuscript is being prepared, there comes over the wires of the Associated Press, a news bulletin from London that fits perfectly the pattern given in Ezekiel. The United Nations Organization is in session. One metropolitan newspaper carries this headline: "HOPE TO AVOID UNO DISCUSSION ON IRAN ISSUE."

The seriousness of Russia's recent penetration into Iran (the "Persia" of Ezekiel 38:5)—involving the possibility of dividing the entire world into hostile camps, is suggested by the following report appearing under the above heading:

"The Iranian delegation disclosed today that it has received new instructions from Tehran to place the Iranian dispute with Soviet Russia before the United Nations.

"Only yesterday the Iranian ambassador to London, Seyed Hassan Taqizadeh, told the assembly he might

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present the Iranian-Russian quarrel for United Nations consideration if an agreement between the two countries wasn't reached soon.

"The Iranian move ran counter to efforts by the big powers to keep controversial issues out of the first assembly's agenda.

"The Iranian delegation will meet today to decide whether to raise the issue of relations with Russia in the general assembly or to present it to the newly created security council.

"The new instructions from Tehran superseded the speech of Taqizadeh yesterday in which he reserved the right to raise the issue if the big powers failed to solve the Soviet-Iranian problem at this session of the assembly."

In 1941, when the United States started the sinews of war to Russia through Iran, Reza Shah the ruler of the Country was driven into exile. He died a short time later in Johannesburg, South Africa. His twenty-six year old son ascended to the throne. The United States, England and Russia worked out a system for policing Iran from one end to the other.

On last November 26th, Washington notified England and Russia of our intention to remove American troops as of January 1, 1946, since no "compelling reason" existed for keeping them there. The note suggested that the other two powers do likewise. A few days later, to be exact, December 2nd, this report came by Associated Press from Moscow:

"A Moscow diplomatic source said today the Soviet Union has turned down a United States proposal that allied troops be withdrawn from Iran by January 1."

Thereupon, things began to happen fast in Iran, particularly the fertile province of Azerbaijan, where the red armies are concentrated. An uprising against the government was fomented. Blood began to flow, with thirty persons killed in a single night of rioting.

Government officials ordered Persian soldiers to Azerbaijan with instructions to put down the revolt. Russian units appeared on the highways and turned the armed forces back. Moscow announced, with tongue in cheek, that she was "maintaining order" in Iran. In reality, a Communist-controlled government was set up on Persian soil in the city of Tabriz, capital of Azerbaijan.

Russia is of course concerned about the oil fields of Iran. But England is equally interested in the same product.

### TURKEY IN SCRIPTURE

Recent press dispatches indicate that Turkey is also feeling pressure from the North. A headline in a Chicago newspaper says: "TURKS PREPARE TO GO TO WAR IN ROW WITH REDS." This declaration is accompanied by a report from Istanbul which says:

"With relations between Turkey and Russia strained, this nation, on a war footing since the beginning of the European war, is getting ready to fight if Moscow should start anything.

"From the Russian coveted eastern and northeastern territories come reports of new patriotic demonstrations. Troops passing through cities and villages are cheered. Papers are publishing fiery articles with photographs of soldiers. Headlines read: 'Come and Try to Take It' and 'Fight to the Last Man for a Single Inch of Land.'

"Turkish diplomats are expressing the hope that the people's determination to fight 'until the end' will help Moscow understand that the Russians cannot run over Turkey as easily as they did Iran.

"Turks who are following anxiously the actions of the Russians in Iran and the Balkans say they have lost faith in guarantees and conference statements."

To put it mildly, the "pot is boiling" in the areas described by the prophet Ezekiel, and for the very causes mentioned, namely: Those who comprise Gog, in this Scripture, are thinking "AN EVIL THOUGHT."

### ENGLAND IN SCRIPTURE

How may England be expected to react toward attempts on the part of Russia to seize Turkey, Iran, Palestine and other portions of the Near East, thus destroying "the equilibrium of Europe," and threatening the existence of her

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trade route to the Indies? The Bible gives the answer.

We turn to Ezekiel 38:13 for information regarding this matter: "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

An examination of Map Number 1 in the Oxford Bible shows that "Sheba" is located at the Southern point of the Arabian Peninsula where the Red Sea joins the Gulf of Aden and the Arabian Sea. "Dedan" is located in Northwestern Arabia at the point of the Suez Canal, while Tarshish is in Spain by the Straits of Gibraltar. Here are three key places in England's mercantile traffic to the East which she controls. According to this Scripture, the "merchants of



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Tarshish" may be expected to challenge the North peoples as they come down, asking their purpose in coming. This indicates a disturbance in commerce.

Great Britain appears as a lion in Biblical symbolism. The "young lions thereof" inquire of the invaders from the North: "Art thou come to take a spoil . . . to take a prey . . . to carry away silver and gold . . . to take away cattle and goods . . . to take a great spoil?"

This challenge would indicate that the Northern powers may be expected to embark upon a daring war of conquest. We know of nothing that could precipitate war more readily than something that threatened the life of the British Empire—namely, her short route to the East.

### JUDGMENT IN SCRIPTURE

But the invaders will be struck by a force more powerful than England possesses. The wrath of God will be provoked, for in Ezekiel 38:22 we read: "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

That this connects with the judgment of the seven last plagues is indicated by the language of Revelation 16:16-21, "And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

"And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail for the plague thereof was exceeding great."

This sounds like the prognostications of our modern scientists in trying to anticipate the terrors and results of an atomic air raid. It is Armageddon, the site of which will be in the land of Palestine. The armed forces of all nations will be gathered there. The heathen nations of the East are scheduled to be awakened and represented. "Let the heathen be awakened, and come up to

the valley of Jehoshaphat." Joel 3:8-14 contains an advance warning of this tragic period of human history.

The angel of the sixth plague prepares the way for the Eastern nations. "That the way of the kings of the east might be prepared." Revelation 16:12. The Southern people are brought up, "Persia, Ethiopia, and Libya with them; all of them with shield and helmet." Ezekiel 38:5. "And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16:16. This is called, "the battle of the great day of God Almighty." Revelation 16:14.

We now have before us the over-all picture of closing scenes of the age. The nations, under the domination of the Antichrist will fall apart. Christ will return.

The present hour finds earth's peoples, as always, resolved into two classes in God's sight. One group seeks earnestly to follow the plan of salvation . . . while the other group, being worldly-minded, are careless and indifferent regarding things eternal.

Everyone must sooner or later take his stand on one side or the other . . . and choose between CHRIST AND ANTI-CHRIST.

# The Book Of Human Interest

Newman Watts . . . London Journalist . . . London, England

**A** FLEETWOOD Minister complained that people would sooner spend three hours over an Edgar Wallace novel than half an hour with the Bible; and the famous novelist retorted that, "If the Parson has not the brains or the intelligence to make the Bible interesting then he is not doing his job right."

As a result of this friendly banter, Mr. Edgar Wallace accepted the invitation of the Minister to address his congregation, and one Sunday evening, not very long before his death, the novelist ascended the pulpit to preach a "sermon" to a crowded audience.

Edgar Wallace's pulpit utterance did not turn the world upside down; for, we fear, he knew less of the Bible than the

Minister whom he criticized, but we are certain that the eminent writer could have made the Bible interesting had it been his job. If he had put as much research into the study of the Book of books as he did in his novels, he could certainly have brought "out of his treasury things new and old."

He could, for instance, have told of the prophet who asked a man to hit him and of the priest who first made a money box (although others soon followed his example). He could have interested us with the exploits of the giant who had twelve fingers and twelve toes, and also with the crimes of the prince who had his hair cut once a year. From the Bible he could tell you who first shouted "God

save the King," and relate the story of the iron axe-head that floated so convincingly that you would believe it.

He could, moreover, throw out a challenge to the young people in his audience to find a finer tragedy in all the realm of literature than the story of Esther, with its real "Edgar Wallace" crime and intrigue, or a more interesting narrative of romance and adventure than the love story of Ruth and Boaz. For a series of exquisite short stories, still acclaimed as models of the short story art, he could direct literary aspirants to the book of Daniel, and for thrilling and inspiring biography he could defy anyone to beat the life of Moses or David.

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this literary giant asking, "in subtle argument to reach the book of Job, or in ponderous logic to equal the epistle to the Romans? For idyllic fancy, is there anything in the world's literature to compare with Solomon's Song? Any poetry to touch the twenty-third Psalm? Or any prayer to equal the Saviour's own prayer in St. John's Gospel, chapter 17?"

This famous novelist, expert in detection, could no doubt find a key to many of the enigmas of life from the Bible. He could recommend Christ's own statements in Luke 12:54-55, and Matthew 16:2-3, as a reliable weather-guide. He could point to Hezekiah's experience, as recorded by Isaiah, as the best cure for boils, and could direct young married people to the Old Testament for a safe, sure, and pure guide to birth control. He could extract Old and New Testament prophecies which could be shown as being fulfilled in our own day, and could point to events clearly outlined as to come to pass in the near future.

If Edgar Wallace had started there would have been no stopping him, for the more the Bible is studied the more it yields in entrancing human interest.

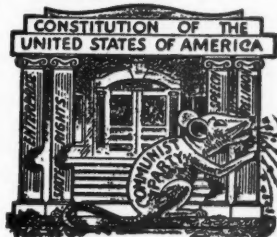
#### STRIKING BIBLE ALLUSIONS

The post brought to my desk one day a prospectus of a plot-finding chart for novelists and short story writers. Personally I have never felt the need of such a thing—not while there is the Bible to look into.

What stories could be written round such allusions as these forty men who went on hunger strike in order to commit a murder—a slave who gained his freedom by losing a tooth—a young man who made broth for an angel—a giant who slew himself in order to have his own back on his enemies—a funeral interrupted by armed raiders—a Cabinet Minister condemned to death for saying his prayers—a sound in the tree tops as a signal for battle—a prophet buried by God—a woman who killed a captain by driving a nail into his head—a man who lost his life by asking to marry his stepmother—a king whose nails grew like birds' claws—Christian Preachers who were mistaken for pagan gods!

The Bible is simply crammed with human interest. Here are just a mere handful of the vast variety of allusions found scattered in its pages:—Water-works, ship's cargo, ferry-boat, plumb-line, pot and kettle, wine-cellars, tombstone, looking-glass, winding stairway, nose-bleeding, gallant ship, idle, gossiping women, labour conscription, daily bread ration, hare and tortoise, tossing a

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ball, oaks, poplars and elms, soap, woman's toilette, blue ribbon, gadding about, a bolted door, theatre, tavern, iron bedstead, pen and ink, old clouts, water-rate, peacocks, postmen, sheriffs, vestry, organ, town-clerk, pen-knife, leather belts, cracknels, orator, salt eaten with eggs, riddle, buttermaking, paying fare, ice, aprons, fire burning on hearth.

The picture language of this oriental Book provides perennial interest to the devout and regular reader. Every page challenges attention again and again. Every time the same page is read with open and alert mind something new is found to enrich thought and ennoble life.

Who can read of the man who is likened to "a door upon its hinges" without wanting to know what the simile means? Or who can fail to meet the challenge of preferring "a live dog to a dead lion" or of finding the reason that there is to be "no sea in heaven?" Who can read of the king who was called "the anointed cherub" without wanting to know more about him, or of slaves who had their ears pierced for love without wanting to find out the reason for such a strange procedure?

In a recent article in the London "News Chronicle," Robert Lynd, the well-known essayist, discussed again the perennially interesting question of which books should be taken by an exile banished to a desert island. He suggested that it was hardly fair to reduce the choice to three, because in every symposium ever held the Bible always comes first and Shakespeare second. Why does the Bible always come first? Why is it thought by all competent to judge of the indispensable literature in the world that the Bible holds an undisputed first place?

Because of its human interest. Because of the scope of that interest, giv-

ing satisfaction to every element in the human soul; answering to every human mood, placing the cup to the lips to meet every human need.

### IT SPEAKS TO THE HEART

Preaching the Annual Sermon of the British and Foreign Bible Society in St. Paul's Cathedral on May 3rd, 1932, the Bishop of Stepney asked, "What is the secret of this wonderful book which we call the Bible? I can but give you my own answer to that question. The Bible speaks to the human heart. That is the secret of its power.

We think much of the differences which divide man from his fellow-man, of his nationality, his dress, his rank, his colour, his language. Yet strip a man of all the things that make him different from his brothers and at the heart of him you will find the same thoughts, the same longings, the same disappointments, the same loneliness. And in his loneliness he is always occupied with the same questions: What am I? Whence do I come? Whither am I going? What is the nature of this Being with Whom I find myself in contact when I am alone, warning, urging, appealing? Is He trustworthy? Dare I trust Him? Yes, beneath all the human differences there are always the great human simplicities. God and man: yes, and sin. And the perennial power of the Bible is that it deals with those things that are neither ancient nor modern, Eastern nor Western, but only human. It speaks to the human heart and speaks with authority.

Men ask: Is the Bible infallible? And the answer is, Yes. If a man will read the Bible with a sincere desire, it will infallibly bring him to the truth of those things of which man most needs to know the truth; the truth about God, about man, and about sin.

Any attempt to show the extent and the depth of the human interest in the Bible by segregating a few outstanding

examples, 'as we have just done, can never, however, be entirely satisfactory. The Bible is an inexhaustible storehouse of Divine riches which, like the barrel of meal, never fails from age to age.

### IT GOES TO THE ROOTS OF LIFE

William Tyndale, the young priest, fired with the God-inspired ambition to give the Bible to the English people in their own tongue, met the arguments of an opponent with the challenge that he would cause "a boy that draweth the plough to know more of the Scriptures than thou doest," and ever since the Bible has been the Book of the common people of all lands where it has gone. And why? Because of its human interest. But more — because that human interest is basic, fundamental. Because it goes down to the roots of life.

In a gossip column of a local newspaper a writer commended the Vicar of the parish for arranging a special service for publicans, and made the suggestion that it would be a good thing if special services were held for other trades and professions. He even went so far as to suggest suitable texts for the sermons on those occasions. Butchers might occasion a discourse on "Thy meat shall be by weight," and bakers might be edified by a discourse on "Our soul loatheth this light bread."

This innocent humour, however, reminds us of two facts relative to the Bible. No character is exempt from depiction in its pages; but, in every case, behind the allusion is a moral and spiritual dynamic purpose. If the Bible merely possessed human interest in the same way as the novels of Dickens or the essays of Herbert Spencer, that human touch alone would not guarantee it the premier place it holds in the world's literature. Charles Dickens was a master of the art of depicting life as it was in his day, and we will grant he had a purpose in so doing. Herbert Spencer summed up the philosophy of life with clear and penetrating accuracy as far as his view of life went. But neither of these brilliant writers could combine, as does the Bible, a depiction of life as it is, with a dynamic stimulation to life as it should be.

Just as with Jesus Christ, whose humanity can only truly be seen when viewed in the light of His deity, so the human interest in the Bible is never really grasped to the full except by those who see in its pages the finger of God. The Bible is the Book it is because it is God's Book. It is the essential Book, the indispensable Book, the supreme Book, the Book of mankind, the World's Best-seller, the World's classic Number One, because it is the Revelation of God.

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# A Challenging Partnership

Dr. Oliver E. Williams . . . Union City, Pennsylvania

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II Chronicles 7:14.

Nowhere in Holy Writ can one find a more simple, plain and direct passage than the foregoing text. It extends an invitation and offers a challenge. God's people, the aristocracy of the universe, are invited to enter into close-up partnership with Him. They are challenged to a mighty task.

Let us consider first the Invitation . . . second the Challenge . . . and finally the Conditions imposed by the Challenge.

## THE INVITATION

God is active in His creation. The materialistic philosophies would have you believe otherwise. The five senses lie when they lead one to suppose that God is far removed from nature and human nature. Theistic evolution would place the Almighty back in a bank of fire mist, so far away that humans need exercise little concern about Him. Both conscience and Scripture indicate otherwise.

With this thought in mind, let us look

at the verse immediately preceding our text:

"If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people," yet, the passage continues:

"If my people, which are called by my name, shall humble themselves . . . I will heal their land."

This invitation is extended to God's people — the people called by His name. The Heavenly Father must have willing, yielded vessels through which to accomplish His purposes. He relies upon people, "my people," for help. Worldly, sinful people lack essential resources for cooperating with Him. He must have good people, honest people, sincere people, spiritually-minded, Spirit-taught people. He invites them into PARTNERSHIP with Himself and if they function, their land will be healed.

This passage is of course speaking about the need of a revival. The inspired writer knew that there was but one hope for his country. Only by a spiritual awakening could they hope to find a way out of the predicament which then existed.

A revival in any community depends upon the attitude and efforts of the people of God. Worldly folk can neither help nor hinder a revival. It is a mistake for the evangelist to compromise with the world, thinking thereby to curry favor. The indifferent attitude of unbelievers has nothing to do with evan-

gelism. It is a question of PARTNERSHIP, and this is a realm in which only God's Church can operate.

The Church is responsible for the moral and spiritual condition of the community. Revivals are partnership undertakings. God must have a yielded, dependable people. The Church without God cannot produce a spiritual awakening. A partnership must be formed.

Stradivarius used to say: "God Himself cannot make Stradivari's violins without Stradivari."

God cannot raise a crop of wheat without a farmer or make a locomotive without a mechanic. Neither does He elect to have a revival without His people. Therefore, the invitation is extended for partnership.

## A GREAT RESPONSIBILITY

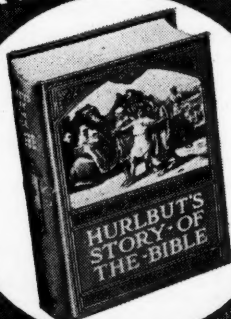
The invitation carries with it the challenge to a mighty work—the healing of the land.

In the days of Solomon, the land was "sick," heaven was "shut up," with relief promised only upon condition of a partnership being established between God and the people.

Look at our land today . . . indeed consider the plight of the world as a whole!

We are reading shocking stories about conditions in Europe. What Christians are suffering there, is said to surpass the misery of believers under Nero. This press dispatch from Berlin made the

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headlines of American dailies a few days ago:

"A noted German clergyman today begged the world's Christians to relieve the sufferings of cold and hunger which officials predicted would cost the lives of 1,000,000 German refugees on the roads this winter."

The name of this Minister is Dr. Ernst Grueber and he is quoted as saying: "I am afraid of the judgment that will be passed on Christianity if it does not hear this cry of suffering."

The dispatch continues: "Dr. Grueber spoke after Secretary of State Byrnes in Washington announced that the United States would enforce a hard peace in Germany this winter and stated that the Germans themselves were primarily responsible for their present sufferings."

Dr. Grueber responded: "To you Christians of the world I say that these are not only Germans, but humans who bear God's face. I claim for these humans only what you would give your animals—bread and shelter."

All Europe is bleeding. Think how different conditions would be now, if those countries could have been visited with a revival instead of a war. Yes, God's Church has a great responsibility.

In our own Country, morality was never at such a low ebb. Crime has increased over five hundred per cent since 1914—the beginning of the first World War. We arrest an average of six million criminals annually and spend ap-

proximately ten billion dollars on court costs. Statistics say that 130,000 murderers are running loose within our borders, with the number rapidly increasing. Lack of reverence for God is accompanied with disregard for law and standards of moral decency.

Spirituality is sagging. There is too much formality and worldliness in many churches. Too few Pastors preach their convictions. Some have no convictions. Many have been overtaken with doubt so that they preach "another Gospel." Perhaps Paul was writing of our times when he said: "Having a form of godliness, but denying the power thereof."

Churchanity may be as strong as ever today, but spirituality is lacking. Many churches are nothing more than spiritual morgues. Death is riding in both pulpit and pew. Modernism is at high tide. Infidelity is the regular diet of many college class-rooms, even seminaries where Preachers are being trained. God cannot establish a partnership business with that kind of a crowd.

We are rapidly becoming a nation without God. The outstanding need of America today is a revival.

Revive Thy work, O God,  
Thy mighty arm make bare.  
Speak with the voice  
That wakes the dead.  
And make Thy people hear.

Nothing short of a tidal-wave of salvation will meet America's need. Practically everything else has been prescribed for the patient and the disease is getting worse.

"Is there no balm in Gilead; is there no physician there?" Gilead is described in the Old Testament as a rendezvous of evil-doers. The balm that will heal our ills is the Gospel; the Physician is the Son of God. This sin-sick world needs a touch of the Master's hand. His blood atones. His grace will save.

Oh! that the Church would accept this invitation, enter into partnership with God and shoulder the responsibility of healing the land. The call is urgent. The partnership is imperative.

## THE CONDITIONS IMPOSED

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways."

The challenge of the text carries with it certain well defined conditions. Evangelism is a science, in the sense of being governed by laws. Certain conditions must be met in order to get results. There is a price to be paid by every Church that would enjoy a revival and thus fulfill its mission.

The laws that govern revivals are absolute and cannot be ignored. Refuse to comply with the laws of electricity and sit in darkness. Obey them and enjoy light. Disregard the laws of radio and get no symphonies from the sky. Comply with them and the heavens are full of music.

Naaman was ordered to dip in the Jordan seven times to be healed. Six would not do. Had this man dipped less than seven times, he would have gone back to Syria a leper. Although indignant at Elisha's apparent incivility, he met the conditions. He bathed as instructed and was cleansed. Before leaving for home, he acknowledged that Jehovah was above all gods. He asked permission to take two mules' burden of earth, probably to set up in Damascus an altar to the Lord.

In like manner, this Scripture establishes four conditions:

- (1) Humble themselves,
- (2) Turn from their wicked ways,
- (3) Seek my face, and
- (4) Pray.

A Church may comply with one, two or three of these conditions and still not have a revival. But when all four are observed, the manifestation of divine power is as certain as the promises of God are true. The language used in explaining the requirements is unmistakably clear.

### I. A HUMBLE CHURCH

"If my people, which are called by my name, shall humble themselves."



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The words of James are pertinent to the Church: "Humble yourselves in the sight of the Lord, and he shall lift you up." The Psalmist had in mind the right heart relationship toward God when he said: "The sacrifices of God are a broken spirit: a broken and a contrite heart. O God, thou wilt not despise."

In many places the Church has become proud, haughty, formal and cold. We find it competing with the world. Such congregations should read the admonition of Jesus, through John to the Church at Laodicea as recorded in Revelation 3:17-18. This state of coldness has led to the loss of soul passion and caused the Church to sometimes become exclusive and autocratic. Humility, on the other hand, fosters the democratic spirit.

Mark tells us that, "the common people heard him gladly." The word "common" does not mean simply the poor and unlearned, or the peasantry . . . but rather takes in all classes—the rich and poor, learned and unlearned, good and bad. All alike, heard Him gladly. The Gospel is for the masses. It goes forth according to the democratic principle.

Whenever and wherever the Church has become autocratic and fostered class spirit, it has apostatized and alienated itself from those who needed most to hear its message. If the Gospel is curbed and casketed, evangelistic fire dies out.

Our Lord's last Commission was, "Go ye into all the world and preach the Gospel to every creature." The good news is good for the masses as well as the classes. The Master evidently had His eye on the whole world.

Clannishness and religious egoism must give way to the spirit of Christ and humility. The spirit of brotherliness and helpfulness needs to be heard in the voice, felt in the handshake, seen in the eye and evidenced in the emotions—the unsaved are to be reached. The Church should think of itself as a servant and not an autocrat.

## II. A REPENTANT CHURCH

"And turn from their wicked ways."

God's people, wicked in their ways? This seems like a paradox. It was so, evidently, in the days of Solomon. Is it not still true?

Preceding every great revival of God's work, there has been a time of confession and repentance. This was the case in the ancient past, and the same is true of the modern Church. The Welch Revival, for instance, was devoted largely to confessions and restitutions.

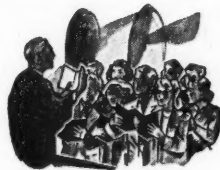
Hezekiah cried out at the beginning of his revival: "Both we and my father's house have sinned." And then he catalogued in detail their sins both of commission and omission. This period of confession and repentance was soon followed by the restoration of the "Lord's song."

"I saw the Lord high and lifted up," declared Isaiah, and then he sobbed: "Woe is me! for I am undone; because

I am a man of unclean lips and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

The vision of the Lord in His holiness brought with it a corresponding vision, in which the prophet became painfully aware of his own shortcomings and the

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sins of the people. This was followed by purging with fire. A "live coal" was laid on his mouth and the angel said: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Historians describe the period preceding the revival of 1800 as follows: "Death in the churches, rottenness in public morals, infidelity coming in like a flood upon the schools and thinkers of the young republic."

Regarding the period immediately before the revival of 1857-58, the historian says: "It was a time of reckless expenditures, of unparalleled fever for riches without consideration of how they were obtained, of apathetic conscience and wakeful selfishness, of coldness, and deadness in the Church, and alarming godlessness outside of it. Skepticism, both speculative and practical, prevailed in all ranks of society. We were becoming a people without God in the world."

In both of these cases, the Church shouldered its responsibility, the voice of God was heard in the land. Confession and repentance were followed by a gracious awakening and seasons of refreshing from the presence of the Lord. The conditions described above show that history is today repeating itself. Revivals corrected mass wickedness in the past, and the Church has a similar obligation at the present time.

"And turn from their wicked ways."

This is the price demanded if a nation is to enjoy a divine visitation. Unless the Church has sufficient courage and resistance to repent of its wicked ways,

we can hardly expect the world to do so. As the prophets of Israel and Judah lifted up their voices and called people to repentance, so the evangelist should lift up his voice and make similar demands upon the Church of the twentieth century.

### III. A GOD SEEKING CHURCH

"And seek my face."

Luke's Gospel contains the record of the "Lost Christ." Joseph and Mary took Jesus, at the age of twelve, to Jerusalem for the feast of the Passover.

"And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance."

Notice, "they, SUPPOSING . . ." Because they "supposed," they lost Him. Where did they lose Him? The answer is: In Church. They lost Him at the temple. Others have also lost Him there.

"And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him . . . And his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, wist ye not that I must be about my Father's business?"

Joseph and Mary traveled a day's journey without Jesus. THEY SUPPOSED HIM TO BE IN THE COMPANY. Many a Church is going along on the same supposition. Christ is not in their ma-

chinery, politics, ecclesiasticism, ritualism, formality, societies—being excluded by worldliness from their company. To such organizations He is the Lost Christ.

Let me ask: "Where did you lose Him?" Go back to where you last saw Him. He is there! He has not deviated from His original purpose. He is still saying: "I must be about my Father's business." It is folly to coast along on supposition. It is wasted time.

The whole Church should begin to seek God's face. Every kind of nostrum has been sought. Is it not time to seek God? We must not permit ourselves to drift farther away.

### IV. A PRAYING CHURCH

"And pray."

These two little words have a great depth of meaning. "And pray." How artless, yet how artful! How common, yet how sublime! To many Churches, prayer is a lost art. They have forgotten to pray. And in their forgetfulness, they have lost the power that moves the arm that moves the world.

God has designed to make the Church victorious through prayer. A praying Church is a triumphant Church. History shows that persecution has proved beneficial because it made Christians pray. Every such spiritual baptism has produced great exploits. Anything that drives the Church to its knees must prove helpful in the long run.

The prophet Isaiah said of the Lord: "He shall see the travail of his soul and shall be satisfied." The drops of bloody

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sweat, the death dew on His brow, the dark shadows of Gethsemane had to be borne. He had to see the travail of His soul in order to see a redeemed world.

The ordinary routine prayer never brings revival. Only the burdened, agonizing, soul passion produces the power that brings conviction.

A Preacher was dying—the father of nine boys, before whom he had lived the life of a consecrated Christian. Only two of the boys were converted. The others were thoughtless and worldly.

During his closing hours, the father became burdened with great anxiety for the salvation of the unsaved members of the family. Entering the Gethsemane of prayer, his soul passion seemed to know no bounds. He wrestled with God in behalf of his children.

By and by his intercession prevailed. Faith caught the vision of each boy's salvation. Then he said: "Now lay me down in peace, for they are all in." Soon his contented spirit slipped away and his body was taken to the family lot by the sons. One by one, the boys sur-

rendered to Christ, until they were "all in."

Such praying never fails. It cannot fail. Revivals are produced by releasing the creative power of the Infinite through prayer.

"Then will I hear from heaven." God's ear is not heavy that He cannot hear.

"I will forgive their sin." He is not hard, austere and revengeful that He cannot forgive.

"I will heal their land." His arm is not shortened that He cannot save.

## NUGGETS FOR FEBRUARY

**T**HE American anti-Christ Gestapo responsible for keeping Gospel Preachers opposed to Communism off the radio, should read Milton's admonition on free speech: "Where people aim at extirpating free discussions, they must be regarded as ripe for extirpation themselves."

"The history of the world is but a mere puppet-show. A little man comes out, blows a little trumpet, and waves a little sword, and goes in again. You look for something new; and lo! another little man comes out, blows another little trumpet, waves another little sword, and goes in again!"

—Longfellow.

Of all the tyrannies in history, the Bolshevik tyranny is the worst, the most destructive, the most degrading. It is sheer humbug to pretend that it is not far worse than German militarism. The

miseries of the Russian people under the Bolsheviks far surpass anything they suffered even under the Czar.

—Winston Churchill . . . 1919.

If this country commits itself to a loan to Russia, it will assume responsibility for the crimes of the Soviet government. It will have made itself accessory and accomplice with the foul deeds, and it will have taken on its shoulders a load of shame and degradation which the honour of this country will never support.

—Winston Churchill . . . 1924.

I do not blame Joe Stalin for being nationalistic for Russia. I do not criticize Churchill for being nationalistic for Britain. And I do not criticize any man for being nationalistic as far as America is concerned.

—Congressman Cox.

"The habit of using ardent spirits, by men in public office, has occasioned more injury to the public service, and more trouble to me, than any other circumstance which has occurred in the internal concerns of the country during my administration. And were I to commence my administration again, with the knowledge which from experience I have acquired, the first question which I would ask with regard to every candidate for public office would be, 'Is he addicted to the use of ardent spirits?'"

—Thomas Jefferson.

Peace conferences may be fine . . . but prayer meetings produce more results!

A quarter of a century ago John R. Mott said to the Christian world, "Unless you send 10,000 missionaries to Japan soon, you will be sending hundreds of thousands of soldiers later." He was a

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## 14 . . . Defender .

prophet. Why should so many missionaries seem an unreasonable demand and so many soldiers not? Because we are greater patriots than we are Christians. Because we have not put the Kingdom of God first.

—Willard Brewing.

A Christian boy of the early Church was being taken down to the arena, and the Roman official taunted him: "What about your carpenter God now?" In a flash came the answer: "He is busy making a coffin for your Emperor."

"Don't you know me?" asked a bleary-eyed, red-nosed man of a Minister. "No, I am afraid I do not," was the reply. "Well, you ought to, because I'm one of your converts," said the man. Looking more closely at him the Minister said, "I don't doubt you. One thing is sure, the Lord didn't convert you."

Said a skeptic to a Christian: "George, what would you say, if when you die, you found there was no heaven after all?" The believer replied with a smile: "I should say—well, I've had a fine time trying to get there, anyway. But Fred, what will you say, if when you die, you find there is a hell?"

We put our hands in our pockets, feel for a nickel to put on the collection plate, and then wonder why the world isn't saved.

—Billy Sunday.

I am convinced that nothing in Christianity is so rarely attained as a praying heart.

—Charles Finney.

If you move, notify The Defender . . . giving both your old and new addresses.

Christ found me broken,  
Made me whole,  
Built new windows  
In my soul  
And redesigned me  
To His plan  
Image of God and  
Son of man.

—Murray.

In your occupations try to possess your soul in peace. Accustom yourself to do whatever you have to do with tranquility, in order that you may retain the possession of yourself and of settled peace.

—Madam Guyon.

Sin goes deep, but Christ goes deeper.

For God so loved the world, not just a few;  
The wise, the great, the noble and the true;  
Or those of favored class, or race, or hue;  
For God so loved the world . . . do you?

In Ingersoll's day they called Modernists by their right name—infidels, and eliminated them from pulpits. Now they are given positions of leadership in many Church denominations.

Union amongst the disciples of Jesus, in the faith once divinely taught, is supremely to be desired; but a union of sects is supremely to be deprecated. A Union amongst Christians can be ob-

tained only upon Scriptural grounds, and not upon any sectarian platform.

—Campbell.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

—Amos.

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others, and given the best he had; whose life was an inspiration; whose memory a benediction.

—B. A. Stanley.

The atomic bomb is here to stay . . . but are we?

—Editorial.

Ability without amiability is missing its aim.

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he met two boys about his own age. These were the children of Judge Taft, and marked the beginning of a happy summer for the five. "The four boys made an arch of sunlight across the dark cloud of the first war summer." The President's heart was heavy, and Tad brought him sunshine that made life tolerable.

On Christmas day the family was all together, but the President did not relax. He was faced with difficulties on every hand. General McClellan was stricken with typhoid and the army was stalled while costs mounted. The North was critical, and Britain was siding with the South. The future was black indeed.

Tad heard more and more talk about General Grant, much of it derogatory. But his father said: "All I know is that Grant is the first general to bring me a victory. I'll have to have something more than that before I please his enemies by sacking him." The critics replied that people were calling him "Useless" S. Grant.

"You can't know how grateful I am to be a general who can FIGHT.

"Without naming names, I have spent most of this war dealing with generals who ask continually for more reinforcements, with generals who are perpetually under the delusion that the enemy outnumber them. If my other generals would go to school to this so-called upstart, I'd give them furloughs for that purpose!"

The Merrimac went on rampage a short time later, sinking a number of the North's largest battleships. The Secretary of War, frantic, demanded the sinking of sixty canal boats in the mouth of the Potomac to stop her from attacking Washington. But the President said with

force and solemnity: "We are fighting on God's side in this war. I have not the slightest fear of any catastrophe which might fatally impair our strength. God will take care that our enemies do not push us too far. He always has a David up his sleeve. You do not take the little Monitor into account. I place great reliance on her and her commander. The Merrimac may be a Goliath, but I feel sure that Captain Worden carries the sling that will smite that Philistine in the forehead."

John Erickson's "Monitor" stopped the Merrimac a few hours later.

The dignitaries of the Cabinet resented Mr. Lincoln's interference with their duties, and none more than the Secretary of War, Stanton. Tad resented Stanton's attitude toward his father. After one particularly rabid outburst from him, the lad wandered out of doors. Andrew Martin was trying a new nozzle on the hose, but rejected Tad's offer to help. Thereupon he contrived to shut off the water. While Martin went to turn it on, Tad picked up the nozzle, just in time to thoroughly douse Stanton, coming down the steps. The dignified gentleman, who enjoyed insulting the President, was furious.

"He's not safe to have around! He's spoiled to the point of insanity. If you don't whip that rascal within an inch of his life, I will, President's son or not!"

"No, Mars, you won't touch him, you've done enough to the boy now."

"I . . . I? What have I done?"

"You've kept his blood boiling for weeks. He can't understand why you swear at me and block my requests. He thinks you're my enemy and he doesn't like it. He resents your tone, and he has it in for you. This is simply a result of all that's gone before."

Mr. Stanton stared. He had not considered things in that light. "I believe you're right. There's enough friction as it is. I'll make Tad see I'm not just an ogre. What do you think he would like in the way of a peace offering?"

\* \* \*

WHILE the foregoing comments barely scan the first section of this new book, yet they will suffice to show what an intriguing story Mr. Longstreth has

woven, out of one of the most tragic periods of American history.

## Fitted for His Service

O H, turn me, mould me, mellow me for use; pervade my being with Thy vital force that this—else inexpensive—life of mine may become eloquent and full of power, impregnated with life and strength divine. Put the bright torch of heaven in my hand, to gain the eye of weary wanderers here below, and guide their feet into the paths of peace.

I cannot raise the dead, nor from the soil pluck the precious dust, nor bid the sleeper wake, nor still the storm, nor bend the lightning back, nor muffle up the thunder, nor bid the chains fall off creation's long ensnattered limbs; but I can live a life that tells on other lives and makes the world less full of anguish and of pain—a life that, like the pebble thrown into the sea, sends its wide circles to a hundred shores. May such a life be mine! Creator of true life, Thyself the life Thou givest, give Thyself that Thou mayest dwell in me, and I in Thee.

—Horatius Bonar.

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# ANALYSIS OF

## POPE DENOUNCES RUSSIA

**J**UST how Franklin Roosevelt was able to produce political collaboration between Moscow and the Vatican, may never be known. The methods used in accomplishing this strange paradoxical feat may never come to light. It was an achievement deserving of the praise of the one whom Christians know as "an angel of light."

But now that Roosevelt has passed off the scenes, Pope Pius XII is adopting the consistent policy of opposing atheistic barbarism among the nations of Europe. He sees ominous handwriting on the wall for his Church. The international gangsters of Moscow leave no doubt as to their intentions. They are murdering priests and preachers, confiscating and plundering Church property, breaking in upon religious families and kidnapping the male members for slave labor—in all the Baltic and Balkan countries, Poland and Germany, where Russia has extended its sphere of influence since the war. They expect to do the same thing in America if the Hillmans, Browders, Dicksteins, Winchells, Wallaces and Mrs. Roosevelt are not checked.

From Vatican City, January 19th, the Pope issued a 10-thousand word encyclical, accusing Moscow of persecuting Catholics. He also appealed to the United Nations to keep their pledge of religious freedom for all peoples—which pledge, was of course made with tongue in cheek. He chose little Ruthenia as an example and thereby fixed attention upon one particular place where Christian pogroms have been most violent.

He said Russian agents were circulating through the territory trying to force Ruthenians to quit the Church, and that an official Soviet order had banned Ru-

thenian bishops and priests from performing their sacred rites.

"What hurts our paternal heart above all" the Pope said, "is the fact that when the war still was raging all the nations of the world through their leading representatives promised us among other things that they would never attack any religion. This led us to believe the Catholic Church would be free to exercise its faith throughout the world."

The Vatican announced that its protest was prompted by a flood of complaints pouring in from all places where the red flag of Bolshevism now flies. The encyclical bears the title, "All Eastern Churches" and concludes with the following note of pessimism: "This anniversary, which should be one of rejoicing, is instead one of suffering and anguish. The condition of Ruthenian Catholics fills our heart with bitterness and affliction."

## THE OPA GESTAPO

**C**ONGRESSMAN Dirksen of Illinois recently lashed out at the O.P.A. for operating what he called, a "Gestapo" in the United States. It is now known that at the time of Roosevelt's death, he and Rosenman had a complete legislative program mapped . . . for wrapping the American people in the coils of a dictatorship as complete as that which exists in Russia.

One of the proposals had already been submitted to Congress, in the usual name of "national emergency," known as the Work or Fight bill. The O.P.A. was to have become a strong arm and terroristic branch of the conspiracy.

On January 18th., Mr. Dirksen made public a confidential set of instructions issued by the O.P.A. office at Washington, to their investigators—explaining how to "crack" and make victims "sing." The document bears the title

"Techniques of Interviewing." It tells how to play upon the prospective witness's fears and animosities "to make him want to 'sing' to get even."

"When he sings, you write the music," the investigators were advised. Other extracts:

"Avoid the use of harsh words. Get him to talk about himself. He has likes, dislikes, hobbies, pet ideas. When the facts indicate another person may be involved, phrase your questioning to transfer the blame to that person.

"Make the witness feel he is not telling you anything you do not already know. Sometimes you can work a good bluff on him. Caution: Never bluff yourself out on a limb. If he catches you in a bluff, your leverage is gone.

"Ascertain his degree of friendship or any degree of animosity towards other parties. Point out he possibly is being played for a sucker. Each little pinpoint penetration that you make in the witness will make him want to sing to get even.

"Play up any reason, alibi, excuse, the witness may have. Play upon his sympathies in connection with his family, standing in the community, his citizenship, business associates, lodge affiliations, friends, business.

"Don't be afraid of a little silence on his part. It generally indicates a nervous tension building up which is exactly what is desired. If he's hard to get at and not subject to coaching, 'pile the evidence' against him, reviewing it at great length. Then give him time to stew mentally before a second contact gives you a chance at breaking him.

"Don't use harsh words such as black market sale, overcalling payments, false invoice, or cash on the side. Instead, say irregular transaction bonus, or premium, erroneous, incentive. If he damns the O.P.A. smile and let him think he is right. Sell yourself as a

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# WORLD TRENDS

'right guy.' Employ flattery with an appearance of genuine sincerity."

Congressman Dirksen said: "This might be an admirable technique for the F.B.I. or Scotland Yard. Only, in these cases, instead of hardened criminals, the O.P.A. is hunting down a humble grocer who inadvertently charged 2 cents too much for a can of beans or a dry goods merchant who got 13 cents too much for a chemise.

"I am no alarmist but this sounds to me like instructions to a Gestapo."

## MARINES BREAK UP RED MEETING

THE University of California recently banned Communist activity from its campus. On January 21st, the "Communist Student Club" of the University held a rally protesting the action.

No sooner did the meeting get under way than a group of uniformed United States Marines appeared on the scenes. A woman member of the Club by the name of Celeste Strack rose and started to harangue the crowd.

The Marines began to sing. The speaker raised her voice. The Marines sang louder, using "Anchors Aweigh" and other military standbys. Finally the speaker was drowned out.

Someone threw an egg that hit a Communist . . . and the meeting was over. The Marines gave the reds a dose of their own medicine!

## FLINT PUBLIC SCHOOL STRIKE

RADICAL C.I.O. groups recently succeeded in closing the public schools

of Flint, Michigan for several days. They called it a "school strike." Not until the community learned that the leader and chief instigator was a man of many Communist connections, did parents begin to rebel.

The information came from data gathered by the F.B.I., Army Intelligence and other law enforcement agencies. The agencies took the position that the people had a right to know exactly who was responsible for the disruption of their educational system.

And so, the authorities placed the spotlight upon Casper P. Kenny, explaining that he had been "under constant surveillance during the war." An ex-convict, field representative for the C.I.O., Kenny is described by Michigan Communists as their "best worker in Flint."

Says the Chicago Tribune: "Government authorities said they conferred with men who claimed that Kenny frequently boasted of his Communist affiliation and showed them his Communist party card. They said they also found Kenny was in charge of selling subscriptions to the 'Daily Worker,' Communist party organ.

The red movement relies upon deception and disruption for the promotion of its objectives. It must deceive people . . . and disrupt orderly pursuits, in order to survive. Flint citizens have a better, clearer understanding of red technique since passing through this ordeal.

## COLLECTIVISM CONDEMNED

MR. Speaker, I have consistently condemned bureaucracy. I shall continue to condemn it as un-American. It is an encroachment upon our American

liberties, and an undermining of American principles of government.

Before the war, we witnessed the New Deal President advocating planned economy. It was an economy planned by his bureaus to meet what he termed emergencies. The New Dealers reach up into the clouds and grab a new emergency excuse for everything that comes along. Emergency bureaus were created on the slightest provocations.

Then, after planned economy had utterly failed and we openly got into World War II, emergency bureaus were set up on every hand to control our almost every activity in life. Although hostilities have ceased, the President has not yet declared by proclamation that the war is over, and most of the antebellum emergency bureaus of the planned economy program continue to function and practically all of the so-called war emergency bureaus are still operating, at the expense of the taxpayers.

Many of these bureaus were created by Executive order of the President and can and should be abolished by Executive order of the President. They can be put out of existence by the mere stroke of his pen, as it were. The President has declared that he is in favor of abolishing many of these useless bureaus, but recent actions of the executive branch of Government indicate that his intentions are to shift the functions of these temporary bureaus into the permanent Department of Government headed by his Cabinet members.

Worse than all and as evidence that the present administration does not intend to get rid of these obnoxious bureaus but intends to continue their functions in newly created bureaus and new set-ups in the permanent Depart-

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## 18 . . . Defender .

ments of Government, we find a shifting of the personnel from one place to another, instead of dismissing them from service. This is mere camouflage and subterfuge. It is but a device to deceive the people.

—Congressman Schwabe.

## ENEMY WITHIN OUR GATES

**T**HE godless, truthless way of life that American Communists would force on America can mean only tyranny and opposition if they succeed. They are against the liberty which is America; they are for the license of their own. When they raise their false cry of unity, remember there can be no unity with the enemies of our way of life, who are attempting to undermine our democratic institutions. The Fascist-minded tyrant whom we conquered on the battlefields is no different from the American communistic corruptionist who now uses the tricks of the confidence man until his forces are sufficiently strong to raise with arms in revolt.

—J. Edgar Hoover.

## ENTERING THE ATOMIC AGE

**T**HE atomic bomb and the release of atomic energy is not just another weapon. It is the release of the cosmic force of this universe. Anyone with even a fragment of religious sense will recognize that mankind cannot do that, unless his moral progress keeps pace with that scientific progress, without meeting head on the inexorable laws of God. Scientists who appeared before the Military Affairs Committee on yesterday and at other times and places have told us that the only defense against these weapons is an international order where their use would be impossible. If there ever was a time which called for statesmanship, that time is now. I appeal to the membership of Congress to read the testimony again before the Military Affairs Committee on yesterday.

—Congressman Voorhis.

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## EDUCATION IN CRIME

**I** RECENTLY picked up the Sunday Denver Post. The headline on the first page was, "Two Wyoming Game Wardens Found Murdered." And other items all over the front page were: "Bones Dug Up From Ashes of Log Hut," "One Captured, One Sought," "Condemned Killer," "Footprints May Be Clue To Lost Boy," "U. S. Is Alarmed at Chinese," "England Planning to Dump Wool On American Market," "Drunk Is Sentenced," "Strike Delays Soldier's Return," "Chicken Fight Shapes Up," "Detective Fells Escaped Convict," "Condemned Slayer Resigned to Death."

The entire front page was given over to murder and crime and hatred. Day after day such rot in our papers is psychologically an education in crime. What people see and read continually influence them. We eventually look and act like what we have seen and read over a period of years. If we see and read good things, like Ernest in Nathaniel Hawthorne's "Great Stone Face," we become the image of good. If we see too much crime the post Pope's words become a reality:

Vice is a monster of so frightful mien  
That to be hated needs but to be seen,  
But seen too oft, familiar with her face,



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I say that the daily papers filled with murder, rape and crime stories are a great menace to the morals of our American people. We must have a revival of Christian papers or perish.

—William L. Blessing.

## GOD'S GARDEN

In the realm of Nature  
Tended so divine,  
There's an unseen Power  
Works with plant and vine.

Each plant has a mission  
In our Father's plan,  
To nourish the body  
Or the soul of man.

Nurtured by God's kindness,  
Watered at His will,  
In His wondrous garden  
Nothing's standing still.

Growing slow but surely,  
We can plainly see,  
Each in its own cycle  
Aims maturity.

When life's mission's over,  
And we feel death's grip,  
Then we are rewarded  
For our stewardship.

—Norman Quillman.

## Truth

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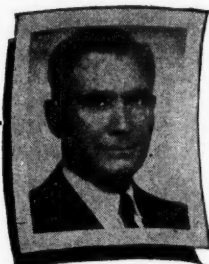
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(2) To provide Christian education for worthy and needy young people through adequate channels,

(3) To support religious, charitable and Christian institutions and agencies.

Under terms of the Charter, no individual person, group, or organization may receive profit from services rendered as a member or employee of the Foundation. Its chief support will come from earnings of the David C. Cook Publishing Company, publishers of periodicals and supplies for Christian education . . . and from direct donations to it by members of the Cook family.

Upon the death of the present owners of this old established publishing concern, who are David C. Cook III, President . . . Frances Kerr Cook, Director of Sunday School Service . . . and Frances Cook Vance, Editorial Assistant, their stock in the Company will be transferred to the Foundation so its work will continue. The Foundation will also welcome donations that may be made from other sources.

The Cook family observes the development of new and complex problems facing the Cause of Christ and wishes to make a direct approach in dealing with them. This is the motive

behind the establishment of the Foundation. In the words of David C. Cook III:

"Science has its research laboratories, medicine has its clinical institutions, business has its departments of research. Certainly, the Church and the Christian field need a department of spiritual inquiry. The Foundation is an organized quest, a quest for working in Christ's direction. It involves the study and development of ways and means of leading others to dependence upon God through faith and love and prayer."

Anything that promises to raise current standards of efficiency in Christian service, at the same time deepening and enriching the spiritual life of believers, certainly commends itself to all loyal followers of Christ.

The first project undertaken by the Foundation was to help the Church in bringing returning service men and women back into the fold of regular religious worship. Some months before the war ended, the Cook Company learned that many Pastors, aware of the need of a definite program of encouraging members of the armed forces back to Church, would welcome suggestions.

With the aid of Ministers, Chaplains and servicemen themselves, the Foundation prepared a "Guide Book" and other materials—outlining a workable program from the first contact with the veteran, until he is finally won back into active Church work. This analysis of the problem and suggestions for a solution, are proving of great value in cushioning the blow which inevitably results from interruption of Church attendance under such circumstances.

The entire project was financed by the Foundation.

A budget has been created, to enable the organization to begin several other constructive undertakings at an early date. These will include a Teacher's Training Course for all denominations, a plan to encourage Sunday School attendance, the preparation of a series of special Bible Studies, a system for developing the habit of Daily Prayer and the promotion of Bible Study Groups.

The Elgin office of the organization reports a favorable response on the part of Ministers and other Christian Workers even though the Foundation program is still in its initial stages.

## A Protestant Layman Speaks

*The Laymen's National Committee recently invited Mr. William R. Barbour, President of the Fleming H. Revell Publishing Company . . . to deliver a radio talk on the subject, "What the Bible Means to a Protestant Layman." The text of the message was as follows:*

**G**ONE are the days more than four hundred years ago, when the Bible was chained in Church.

And nearly gone are the more recent times, when on a marble-topped table in the parlor was the family Bible in which

was recorded births, marriages and deaths.

Today the Bible, issued in varied and convenient forms, is more widely read than at any previous time, and it has a tremendous influence on the lives of millions throughout the world. Undoubtedly, many take it for granted. Certainly, others turn to it only in times of stress. This library, for it is that, written in the course of so many centuries by thirty or forty authors in three languages is pre-eminently religious literature. It has inspired all the great reforms that have come to human lives. And in our times it has been a guide and comfort to old and young, rich and poor, in hours of trouble, days of terror and times of victory.

Eddie Rickenbacker and his companions are typical of many who have found the Bible a definite help in their desperation. Soldiers and sailors in the Bible have found strength and guidance, during the years of war.

Recently, Chaplain Willard showed me a Bible which had stopped a bullet in the pack of a marine in the South Pacific.

## "Our Refuge and Fortress"

With awful hatred filling the hearts of millions of people, the atomic bomb a reality, and the nations at strife, times are indeed perilous. Human beings throughout the earth need a refuge and fortress, indeed and in truth. A book of 110 pages with the above title has been written by Rev. Walter F. Isenhour which is now on sale. Many people are reading, and millions more should read it.

The price is 50c per copy postpaid. Along with this book, Rev. Isenhour is selling another of his publications, entitled "Lost Gems of the American People," also price 50c per copy. This book should be in every American home. Both books for \$1.00. However, don't fail to get "Our Refuge and Fortress." Order some for your friends and neighbors. Address all orders to the Author:

**Rev. Walter F. Isenhour, Hiddenite, North Carolina**

There is no magic about these instances, but they certainly show that the soldiers carried their Bibles into battle, and we may be assured that our young men and women are returning with a new conviction that the Bible is, indeed, a Living Word.

Near my desk I keep the Bible which my mother gave me in 1900, when I left Indiana to attend school in New England. It has been rebound twice, is thumbled and marked up, but here it is on Fifth Avenue in New York, serving as a reminder not only of her, but of my physician father, who cared for his patients, until a few hours before his death, and just before he passed away, asked to have read to him the fourteenth chapter of St. John, "Let not your heart be troubled."

The Bible meant something in the lives of our ancestors and it means a great deal in the lives of members of this generation, who unflinchingly have faced unbelievable horrors and have many a problem, national, international and personal yet to solve.

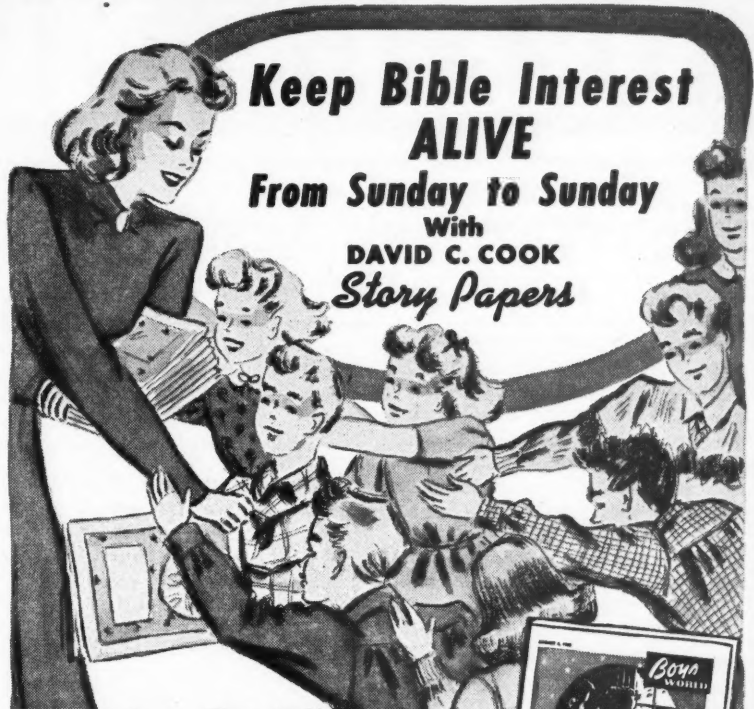
## OUR WORST ENEMY

"BE not afraid of them that kill the body, and after that have no more that they can do."—Luke 12:4.

When Charles Evans Hughes, America's distinguished jurist, was Governor of New York, he began a vigorous campaign to secure the passage of his anti-race track gambling bills. Many of his so-called "friends" warned him: "The opposition will stop at nothing; they will defame your character; they will ruin you politically." "Gentlemen," said the Governor, "There is only one man in this world who can harm Charles E. Hughes, and that man is Charles E. Hughes."

The thing that counts most is not what happens to us but the attitude we take towards what happens. When we refuse to take criticism in the right way, when we carry a grudge or harbor a desire to get even, when we are unforgiving, we hurt no one quite so much as we hurt ourselves. We are our own worst enemy if in our personal relationships with others we do anything less than go the second mile, turn the other cheek, and do good to them that hate us.

If we feel that we must avenge an enemy let us forgive him and enjoy doing it. Abraham Lincoln once said to a friend, "You have more of the feeling of personal resentment about my critics than I have. Perhaps I have too little, but I never thought it paid." It doesn't; only good will pays.



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# FOREIGN MISSIONS

## Indigenous New Testament Church Methods

William S. Dillon . . . New Tribes Mission . . . Chicago, Illinois

Mr. Dillon is an official of the "New Tribes Mission" with headquarters in Chicago. The following article ends abruptly—for the reason that it comprises the opening chapter of his new book entitled, "Reaching the Last Tribe in this Generation." Many of the methods outlined in Mr. Dillon's treatise are being successfully applied, at this hour, on Defender Mission Fields.

**C**HRISt died and was resurrected for ALL the people of the whole world. No matter what the color of skin or social standing, the gospel is for every creature. Since this is true, we Christians must plan and work under the Holy Spirit to get this gospel to the unreached tribes as quickly as possible. We must use the best method to evangelize the world in this generation.

It seems as though most of the progress made nowadays on mission fields is dependent upon foreign money and foreign men. Missionaries are called home—no funds. Little expansion from mission stations—no funds—no men.

Dr. A. J. Brown, of the Church Missionary Society, writes: "It is now almost universally admitted that we cannot hope, by multiplication of white missionaries, to reach the vast populations of China, India and Africa, not to mention the rest of the world, nor to cover the whole of these great areas with mission stations, still less to provide mission schools and hospitals sufficient to supply their needs. The demands made upon us by our present missions for money and support tend rather to increase than diminish from year to year."

Present popular missionary methods will never evangelize the world. We can't hire enough men and raise enough money to supply all the church needs in America or England. Look at the empty churches; listen to the pleas for a minister that come into every denomina-

tional headquarters. Listen to other groups cry, "We can't support our pastor!" If we can't take care of our own needs, how is the world going to be evangelized with present methods?

"Missions overseas even before the present war (1944) were, in a large measure, in a state of stagnation through failing to make world evangelization and the simple preaching of the gospel their final aim. Institutional work has sapped the strength of a large proportion of missionary resources," says Dr. Thomas Cochrane.

Because of the present system which has failed to lead to the goal of world evangelization and because of telltale statistics, we are inclined to agree with Kenneth Grubb when he writes, "Apparently the three R's of missions today are Reduction, Retrenchment, and Retreat." This is a far cry from the missionary work of the apostle Paul's day, isn't it?

The apostle Paul planted indigenous New Testament Churches. He didn't go around as a missionary just to get indi-

vidual converts and gather congregations; he went to establish Churches. He didn't govern a Church by means of workers paid from foreign sources. He went to a centrally located place, preached the Gospel, taught converts, ordained elders, made provisions for the sacraments, and after a few months left the church to grow.

He would revisit the Church, write to it or send evangelists to further instruct it. How different is this from the twentieth century methods—how effective in comparison to the present system! In the early Church, missions were not a special work and there was no special missionary organization. Missions were the common thing—the expression of Life.

The great need today is subordination of self, plans, methods and systems to faith in the Holy Spirit so He can do His work in the lives of native Christians and native churches.

Alexander R. Hay, of South Africa says:

"The Holy Spirit must be given His rightful place. His work is to glorify Christ in the world through the Church. To do this He convicts men of sin, gives victory over sin, deals with erring Christians, reveals God's will, teaches and reveals the meaning of Scripture, produces fruit in and through the believer, chooses those whom He will, gives them gifts for the service of the Gospel and leads forth those who yield to Him.

"I realized that I had been striving to do the Holy Spirit's work for the native Christians and that I should do as Paul did: take Scripture as it stands, put it to an absolute test, and trust the Holy Spirit to do what He is pledged by God's Word to do. Here, I believe, is the crux of the whole matter. The reason for our past comparative lack of power and success is the fact that we have put ourselves, our plans, our organization and our methods in the way of the Holy Spirit. The first essential therefore is that the missionary should step aside and in simple faith give the Holy Spirit His

### Reaching The Last Tribe In This Generation

By William S. Dillon

A handbook on Foreign Missions. Proves the workability of New Testament methods when applied to twentieth century problems. Presents missionary work as a science, taking it out of the "hit and miss" sphere. A comprehensive treatise which everyone, who has a vision of the "regions beyond," will appreciate.

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place and freedom to work. If Scripture is true, then He must do all that is promised of Him; if He cannot, then the Scripture is not true and our work is vain."

"It is not easy for us today so to trust the Holy Ghost," says Roland Allen. "We can more easily believe in His work in us and through us, than we can believe in His work in and through our converts: we cannot trust our converts to Him. But that is one of the most obvious lessons which the study of St. Paul's work teaches us. I believe that we have still much to learn from his example."

From Watchman Nee, in "Concerning Missions," we read:

"We seek to follow the leading of God's Spirit, but at the same time we seek to pay attention to the examples shown us in His Word. The leading of the Spirit is precious, but if there is no example in the Word, then it is easy to substitute our fallible thoughts and unfounded feelings for the Spirit's leading, drifting into error without realizing it. If one is not prepared to obey God's will in every direction, it is easy to do things contrary to His Word and still fancy one is being led by His Spirit. We emphasize the necessity of following both the leading of the Spirit and the examples of the Word, because by comparing our ways with the written word we can discover the source of our leading. The Spirit's guidance will always harmonize with the Scriptures."

After careful study and talks with missionaries from over the world, the writer is convinced that the only way to evangelize the world is to establish what is known as indigenous (New Testament) Churches.

That this is not only the writer's conviction is very evident from literature sent out by many missionary societies. Most fundamental missionary groups believe that "indigenous Churches" are what is to be hoped for, but it is tragic that even after 25 or more years of hoping for this "ideal" set-up, so few can point to even one truly indigenous New Testament Church on their particular fields.

The New Testament method is psy-

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chologically perfect—the method of the Master Missionary and Teacher. The method which Christ revealed and which the apostles practiced was the God-given method to the Church." Don't accuse us of sponsoring a new missionary method, because the indigenous New Testament Church method began with the apostle Paul in A. D. 45. We are not writing about a "theory," but about a method which has and is being used successfully, but not to any great extent.

The job of the present Church age is given in Acts 15:14-17 and includes every tribe, tongue and nation of the world. A picture of the completed job is given in Revelation 5:9, 10. May that great scene be a reality in this generation! Please study these Scriptures carefully.

I will quote several missionaries on various phases of the indigenous Church

method, but this does not necessarily mean that they fully practice this method. For example: I may quote a missionary regarding self-support; he has some fine and helpful thoughts on this phase, but he may not allow self-government or self-propagation to be practiced by the natives. The same may be true about a man who allows self-propagation by the natives, but feels self-support cannot be practiced on his field, etc.

As you study these notes I believe you will come to agree that if one of these principles can be practiced successfully in one part of the world, they can all be practiced successfully in all parts of the world; thus we quote particular missionaries on a particular phase of the indigenous method.

## Cuba Hears The Gospel

**REVEREND** Arthur W. Pain's far-reaching radio ministry, in both the Spanish and English languages, has become one of the most brilliant chapters of modern Missionary history. He has conducted daily evangelistic broadcasts for fifteen years. His messages are now carried over a chain of ten Cuban stations.

He receives mail every week, from an average of a score of different countries. Thousands of such letters have contained testimonials indicating accept-

ance of Christ as Saviour, according to the terms of the Gospel. This ministry is operated under the appropriate title, "International Church of the Air, Inc." . . . accompanied by the following Motto: "IN THE HEART OF CUBA WITH CUBA ON ITS HEART."

Mr. Pain also maintains a Mission in down town Havana, known as the "Evangelistic Center." Cuba Inland Missions, another segment of the work, is also prospering under his leadership. Systematic evangelistic crusades, reaching into the interior of the Island, are also kept going the year around. A Bible Training School provides a constant stream of trained native workers, to assume responsibilities of Christian leadership.



## Your Opportunity

You may never go to a mission field but by prayers and offerings, you can make it possible for others to go.

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On January 7, 1946, Mr. Pain sent a letter to Wichita Headquarters, describing an evangelistic campaign then in progress outside of Havana.

"We are praising God for the wonderful results now being witnessed in this revival," says this faithful Missionary. "We wish all Defender readers could join us and see the eager faces as they pack the Tent each night to listen to the Gospel, many of them hearing it for the first time in their lives. It is certainly worth any sacrifice to see the Word of God penetrate hearts anxious to hear and then accept Jesus as their

personal Saviour. When we gave the first invitation, over 400 came forward to accept Christ. Please pray with us for the Lord to supply the need, that we may be able to continue with this Tent campaign and see many more precious souls saved. The expenses for this particular Tent meeting is only \$6.00 per night.

"The students are coming in for the second semester in our Bible Institute. God has blessed and used them in His service to reach lost souls while they have been away for Christmas vacation. Please pray for those splendid young people, who are so anxious to prepare themselves and get out into the Lord's Vineyard."

## Seed-Sowing Time In Puerto Rico

Dr. J. F. Rodriguez . . . Of Puerto Rico.

"HOW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." Isaiah 52:7.

Ciales (pronounced "See-alis") is the name of a beautiful town, tucked away in the mountains of Puerto Rico. Dr. Winrod visited this place during his first trip to the Island in 1931. He preached to a great throng of people.

But at that time, it was not remotely in our mind, that a strong Defenders Church

would some day be located there. We were only interested in "Gospelizing," taking long strides, willing to leave the Pastoral ministry to others.

We have gone back to Ciales each year, offering the Gospel message to hungry souls, continuing the program of evangelism that Dr. Winrod inaugurated. A group, led by Mr. Justiniano Rosario, banded themselves together for a time, and were edified by fellowship with our organization.

Last year, at the close of our annual

revival, official announcement was made that a new Defenders Church had been born. We were at the time, reminded of Psalms 20:5, "IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS." Since then, Ciales Defender Christians have engaged in a constant quest for souls.

Our worship center was established in the town itself . . . but now, meetings are held weekly at various places in the outskirts. Smaller congregations have been organized at Cordillera, Jaguas and Mata de Platanos. Several "Chapels," or open-air preaching points, are also in operation.

The first leader of the Ciales Church was Pastor Fermin Sosa. While serving this field, he enlisted the support of Rafael Lorenzana who is now in charge.

Two weeks ago, A MIGHTY CRUSADE FOR SOULS was launched. Fifteen different Pastors have addressed audiences in the crowded hall, with encouraging responses. Groups from Defender Churches in Guayama, Central Loiza, Campo Rico, Rio Piedras and Santurce have gone to Ciales . . . to preach, sing, pray, do colportage work and engage in house-to-house evangelism. A large bus brought 40 Defender friends from the Rio Piedras Church one night—which included the well-known "Defender Singers," comprising an aggregation of 20 youthful singers. Ordinarily the cost of this bus would have been \$75.00 for the round trip . . . but the Bus Company furnished it without expense to "Defensores de la Fe" (Defenders of the Christian Faith).



Moslem  
Converts



"Moslems accept Christ and come into the experience of spiritual regeneration when given an opportunity," says Rev. M. L. Ryan . . . Superintendent of Holy Land Defender Missionary work. The man shown above, at the left, embraced Christianity and actually took his testimony into the local Mosque. The man at the right had a similar experience and despite opposition, never wavers in his faith and conduct as a believer. Mr. Ryan continues: "Both of these men are of signal help in spreading the Gospel in Bible lands. The Moslem religion places Mohammedanism above Christ, the Koran above the Bible, the Sword and Crescent above the Cross . . . but when the Holy Spirit assumes control of their lives, the order is exactly reversed."

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# BOOK REVIEWS

**CHRIST, SET THE WORLD ARIGHT!** Dr. Walter A. Maier. Concordia Publishing House. Pages 377. Price \$1.75.

A PERSON does not have to read far into this book, to understand why certain Communistic elements of the United States, spearheaded by L. M. Birkhead and his notorious so-called "Friends of Democracy," are trying to destroy the great and fruitful ministry of Dr. Walter A. Maier.

Christ is exalted on every page. International Communism is anti-Christ. Leaders of this alien, Christ-hating conspiracy in America know that by striking His followers, they are striking Him. This, in a nutshell accounts for the **SMEAR CAMPAIGN** of falsehood, innuendo and vilification launched last year against this prince of preachers whose messages over the "Lutheran Hour" weekly broadcast have brought comfort and inspiration to so many millions of people.

Be it said to the credit of Christians representing all denominations, throughout the Nation, who have come to Dr. Maier's support—he continues on the radio, week after week, never deviating one iota from the straight line of Christian truth, in presenting the claims of Christ's glorious Gospel.

"CHRIST, SET THE WORLD ARIGHT!" contains a series of his most powerful, thought-provoking sermons. One theme, like a chain of thought, runs through every message . . . the world is dislocated, conflicting forces having produced vicious maladjustments . . . and only in Christ is there hope of straightening out the kinks and establishing equilibrium. This can be accomplished only by leading men **INDIVIDUALLY**, into paths of Christian truth, helping them form personal contact with the Saviour.

Unfortunately many people do not understand their need. They lack knowledge of spiritual values and are therefore without hope. In one sermon, Dr. Maier speaks of a public poll which revealed astonishing opinions. Most of the men and women who were asked

the question, "What Is Our Greatest Need," answered tires, nylons and the like. Less than ten per cent held that America's foremost need might lie in the fields of morals and religion. Only a few had anything to say about God, Christ and the Bible.

Is America becoming pagan?

Dr. Maier is doing everything in his power to arrest this trend. This, his latest book, is rich in illustrations, statistics, facts, figures, Bible doctrine, evangelism and heart-to-heart talks designed to help men and win them for the Lord Jesus Christ.

**BIBLICAL LAW.** Dr. H. B. Clark. Binford & Mort. Pages 338. Price \$3.00.

ONLY a man of Dr. Clark's background and attainments would be qualified to produce such a monumental work. Judges, Lawyers, Ministers, Bible Students—in fact thoughtful people of every walk of life, will find in these pages a wealth of priceless information . . . a mine of rich treasures. It represents twenty-five years of painstaking study and research.

Reared in a Christian home where the Bible was considered both a source of spiritual guidance and the only authoritative code for determining conduct, the Author became a practicing attorney . . . served as a member of a State Legislature . . . became author, compiler and editor of a vast array of published legal material now in use by the American bench and bar.

**THE ATOMIC POWER IN THE LIGHT OF THE BIBLE.** This booklet explains how "The Wicked One," The Antichrist will come suddenly like "A Snare," and be irresistible, "With ALL power—over all nations," and cause "Desolations," so except for The Creator's return "No Flesh shall be saved." 15c in stamps. Rev. A. Olsen, Bible Expositor, Dutton, Montana.

On preparing the manuscript for this book, Dr. Clark read and carefully examined every line of the Bible three times. He studied hundreds of judicial decisions, legal periodicals and other related documents. No sectarian bias is reflected in the finished product.

"CLARK'S BIBLICAL LAW" is described as, "A text of the statutes, ordinances, and judgments established in the Holy Bible, with many allusions to secular laws: ancient, medieval and modern—documented to the Scriptures, judicial decisions and legal literature. Here, in the fertile field of Bible law, the Jurist, Lawyer or Law Student, and the Minister or Bible Student meet at last on common ground."

While our complex modern life demands special laws applicable to commercial and industrial relationships, yet the principles upon which all such codes stand, are to be found in the Scriptures.

As to the format, the book is like other law books. There are innumerable citations to Bible passages, legal decisions and articles in law journals. These citations are found in footnotes and do not break the continuity of thought or mutilate the Author's terse but lucid style. There is also a 24-page index.

**MIRACLES OF SCIENCE.** Dr. Arthur I. Brown, Fundamental Truth Publishers. Pages 287. Price \$2.00.

DR. BROWN'S scholastic background and scientific training qualifies him to render unique and effective service in an age of doubt, when many are being

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misled by materialistic philosophies and scholarly agnostic. He is a surgeon and medical man—a Fellow of the Royal College of Surgeons of Edinburgh. His books on scientific and Biblical subjects are being read by multitudes. As a lecturer, he is popular in fundamental Christian circles everywhere.

Dr. Robert G. Lee, says of this new volume: "Miracles of Science" stands out as one of the most interesting, informative and profitable books I have ever read. Truly its purpose to convince all who read with the indisputable fact of a personal, omnipotent Creator-God and to exalt the Person and work of the Lord Jesus Christ has been achieved to the highest degree. This is a 'number one' book in every way."

Dr. Brown has chosen several simple everyday things of nature, and analyzing them according to the findings of science, shows the marvels and complexities of their construction and actions. Five chapters discuss the honey bee, and four the marvels of water. Two consider the ocean of air in which we live. Nine addresses examine plants, and explain how they grow and function. Thirteen ponder the astonishing differences which exist among animals. Four are filled with almost incredible statements about birds.

Atheists who are intellectually honest will repudiate their system of unbelief after reading the two sections devoted to Atheism. The book contains a total of forty chapters.

Dr. Brown says: "That certain Laws operate in the universe is obvious. Behind the law must be a Law-Giver. We observe plan and design everywhere requiring a designing Intelligence to bring them into action. To persist in affirming that no God is needed to account for the intricate and exact opera-

tions of Nature is to deny the irresistible logic of our reasoning faculties. A multitude of great scientists have thus been compelled to admit the existence of a Supreme Personality. There is no other adequate solution that will satisfy our mind's questioning."

BY THE RIVERS OF BABYLON. By Rev. Kaj Munk. Lutheran Publishing House. Pages 148. Price \$1.00.

"THE blood of martyrs is the seed of the Church." We have before us an artistically printed, neatly bound volume, confirming this truth.

The volume contains the complete text of fifteen sermons preached by the Danish Martyr, Rev. Kaj Munk, and translated into English. Munk symbolizes more perfectly the position of Christianity suffering at the hands of European and Asiatic totalitarianism, than Niemöller.

When the German armies first entered Denmark, the people seemed dazed. Only those whose minds and consciences were enlightened by a knowledge of Christian truth, were capable of correctly analyzing the basic issues. Munk saw clearly what the political trends would mean to the Cause of Christ, if not quickly reversed. He saw the possibility of moral light being extinguished and all Europe being plunged into gross darkness.

Being a patriot, it fell his lot to oppose Nazism, but this does not mean that he entertained the least respect for Communism. He was opposed to totalitarianism . . . period!

And it cost him his life. Anxious friends warned that he would be killed. He replied: "If I were to sit down as a passive spectator because of fear of men, I should feel myself a traitor to my Christian faith."

Instead of hindering the moral and

spiritual awakening precipitated by Munk's preaching, his arrest and assassination, served to fan the flames. So, it can be said of him, as of the first martyr, "He being dead, yet speaketh."

American Christians are indebted to John M. Jensen for translating these sermons and making them available at this time, when the forces of atheistic totalitarianism are being mobilized and organized in the United States. Pastors and Laymen alike need to read them—although, of course, their entire text does not fit the American situation.

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# SUNDAY SCHOOL

Lesson No. 1

February 17, 1946

## A GREAT HERITAGE

Deuteronomy 4:1, 32-40.

**GOLDEN TEXT:** "He hath made his wonderful works to be remembered." Psalms 111:4.

1. **NOBLE TO THE CORE.** Success did not spoil Moses. If it should be debated whether sunshine or storm, success or trial, were the severest test for character . . . the shrewdest observers of human nature would probably answer that nothing so clearly shows the real stuff of which one is made, as prosperity. This, of all tests, is the severest. When the younger son came to possess the portion of goods that fell to him, he went down to feed swine.

Through faith in the living Jehovah, Moses had vanquished the proudest monarch of his time . . . conducted nearly three million human beings through wilderness wastes . . . disciplined an unorganized multitude into a mighty host . . . and declared a code of legislation and ritual which remains to this day the admiration of all thoughtful men.

This was success enough to turn the head of the average man. But Numbers 12:3 says, "The man Moses was very meek, above all the men which were upon the face of the earth."

II. **MOSES' FAREWELL ADDRESSES.** Forty years after leaving Egypt, the Israelitish nation camped east of the

Jordan river in the outskirts of Moab. Practically an entire generation, scarred by contact with the Egyptians, unworthy of entrance into the Promised Land, had passed off the scenes. The people then living, either had not witnessed or were too young, to remember the earlier events.

Therefore, Moses, the statesman—Moses, the historian, delivered a series of addresses rehearsing past occurrences reflecting God's providential care, at the same time admonishing the nation as to its future behavior.

"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you." By statutes were meant all ordinances respecting religion, and the rites of divine worship; and by judgments, all enactments relative to civil matters. These two embraced the whole Mosaic Law.

Just before the dark River through which Pilgrims pass to the City of Gold, John Bunyan places the land of Beulah—where the sun always shines, the birds sing and every day the flowers appear on the earth. The air is sweet and pleasant. Beulah land is within sight of the City, but beyond the reach of the Giant Despair. They who come thither cannot so much as see the turrets of Doubting Castle.

This week's Lesson finds Moses draped in the beauties of Beulah. His people are Pilgrims. The City of Gold is ahead. Giants of Despair are behind. The great leader seeks to draw his nation close to God, leaving Doubting Castle in the dim distance.

III. **TAKING INVENTORY.** In the par-

lance of modern evangelism, Moses devotes part of his messages to helping the people "count their blessings." He lists the many miracles performed in their behalf, between the Red Sea and the Jordan, and asks: "Did ever people hear the voice of God . . . as thou hast heard?"

"Unto thee it was shewed, that thou mightest know that the Lord he is God: there is none else beside him."

At the time of the Exodus, the world was almost wholly given to idolatry. The first objects of idolatrous worship were the sun, moon and heavenly bodies. Afterwards, deity was supposed to reside in men, and even beasts. Of these, images were made and worshipped. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things. Wherefore God gave them up."

Moses welded a people together, and so inspired them with spiritual ideals, that the REVELATION OF THE ONE TRUE GOD would not be entirely lost to the human race. The rest of the world became submerged in a tidal wave of idolatry.

IV. **LAST CHARGE TO THE PEOPLE.** The book of Deuteronomy is full of the most pathetic and stirring appeals. Memory of past experiences, both sweet and bitter; gratitude for divine care in prosperity and adversity; self-interest in the present; anxiety regarding the future. Moses loved his people, and in these pages one may trace the course of the molten lava which poured from his heart. "Obey God and prosper," is the substance of his charge, "Disobey and suffer."

The book abounds with exquisite descriptions of the Promised Land. Interpreted for the Church, or spiritual Israel, they denote the rapturous experiences of the saints.

Paul says, "Now all these things happened unto them for ensamples." Revised Version translates this passage to read: "All those things happened unto them by way of example."

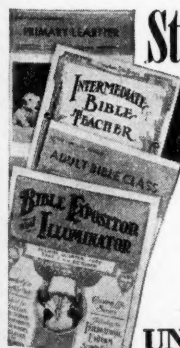
Canaan was a good land—a land of brooks, fountains, fertile valleys and

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beautiful hills. There we drink the Water of Life, eat the Bread of Life, and lack nothing.

Moses manifested anxiety about a successor. He prayed: "Let the Lord God set a man over the congregation." In answer to this request he was directed to Joshua, the son of Nun. What a striking scene it must have been when, on his one-hundred-and-twentieth birthday, the aged Lawgiver called young Joshua, in the presence of the entire camp and said: "Be strong and of good courage. The Lord doth go before thee; He will be with thee; He will not fail thee, neither forsake thee; fear not, neither be dismayed."

### Lesson No. 2

February 24, 1946

## WHAT MAKES A PEOPLE GREAT

Deuteronomy 6:4-12

**GOLDEN TEXT:** "Every day will I bless thee; And I will praise thy name for ever and ever." Psalms 145:2.

**I. NATIONAL CHARACTER.** In the last analysis, the endurance of a nation is determined by the strength of its character. Human liberty and those advantages which make life worth living, can exist only when standards of national morality are faithfully preserved. Representative government, where the people determine their leaders through the ballot, can survive only in the atmosphere of high moral consciousness.

History shows that Rome maintained her democratic government until the Roman morals began to sag. This disintegration so weakened the nation that dictatorship became possible and the long line of the Caesars began.

The experience of Rome serves to emphasize the fact that nations which degenerate into dictatorship are always first weakened by the loss of moral consciousness. Dictatorship is invariably preceded by moral collapse.

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American forefathers followed the example of Moses by creating moral safeguards. They knew that the perpetuity of a Constitutional system depended upon the right purpose, the character, of those who vote.

**II. THE HOME A BULWARK.** Moses was jealous for the homes of his nation. The home has always been the foundational unit of civilization. One of the ominous signs in American national life today, is the disintegration of domestic standards. Roger Babson says:

"The American people must bring back the spiritual forces of the home. A father and mother of character, living together with their children, do definitely more in making a strong nation than presidents, governors, legislators, educators, or even clergymen."

Moses' admonition is couched in beautiful language. In this week's discourse he begins by creating a sense of reverence for God, in the hearts of the people. He says: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Then for the sake of emphasis, he continues: "And these words, which I command thee this day, shall be in thine heart."

With this foundation laid, the great leader continues: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Christian parents make better homes, and better homes produce better boys and girls. Better children make better citizens and better Christians, and these in turn will produce a better world.

Public schools are competent to teach many subjects, but their field is not religion. The home is the best school for instruction in righteousness. Christian parents are expected to teach diligently, morning, noon and night, at work and play, by words and deeds. Every husband and father should be the priest at his own family altar.

"As are families, so is society," said Thayer. "If well ordered, well instructed and well governed, they are the springs from which go forth the streams of national greatness and prosperity — of civil order and public happiness."

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## III. BEWARE LEST THOU FORGET.

Moses abhorred the thought of his nation becoming weak and flabby through ease and prosperity. The people had for forty years, endured many hardships and privations. But for acts of supernatural intervention, supplying them with food and water, they would have perished in the desert. Now they are about to enter a new era and cross the portals of a land that flowed with milk and honey.

Take heed! says the far-seeing statesman. Walk humbly with your God in prosperity, the same as you did during the years of adversity. "Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage."

America faces its most crucial period. Sober-minded people see handwriting on the wall. Like Moses, the founding fathers of our Republic honored and revered God. They accepted the Bible as the Word of God and built upon fundamental Christian principles. We have drifted far from our original moorings. The words of Moses apply to us "BEWARE LEST THOU FORGET."

God of our Fathers,  
Be with us yet,  
Lest we forget,  
Lest we forget.

### Lesson No. 3

March 3, 1946

## THE NEW HOMELAND

Joshua 1:1-4, 23:1-11

**GOLDEN TEXT:** "Thou shalt bless the Lord thy God for the good land which he hath given thee." Deuteronomy 8:10.

**I. THE DEATH OF MOSES.** The Bible is a book of life. Its pages teem with biography. They contain but scant memorials of death. The only death they describe in detail is that of Him who dying on Calvary, slew death. The very minuteness of the description there, shows that it was unique and all-important.

The records of Scripture find little room for dying testimonies or experiences. But they abound in stories of the exploits and words of those who stormed life's arena. This may explain why, contrary to human custom and expectation, the death of the great Lawgiver is described with such simplicity. After such a life, it was expected that Moses should have a death unparalleled in the story of mankind.



II. JOSHUA A TYPE. "Now after the death of Moses . . . the Lord spake unto Joshua the son of Nun, saying, Moses my servant is dead; now therefore arise." These words emphasize the fact that no mortal man holds the destiny of earth and time in his hand. The work of the Lord does not stop when death stills the fingers and silences the voice of a good man. Perhaps some people, close to Moses, thought history might cease with his departure.

"I have planted," said the Apostle Paul, "Apollos watered; but God gave the increase."

The name Joshua means Jehovah-Saviour. Joshua was, in many ways, a type of the Lord Jesus. His personality foreshadowed the coming of One through Whom the greater salvation was to be wrought. As he led the hosts of his nation against material enemies, so also Christ came to overthrow the enemies of the true Israel. Joshua's career pointed toward the coming Saviour of men who leads God's chosen people to victory—namely the members of Christ's Church. Paul had this in mind when he said: "But we see Jesus . . . crowned with glory and honour; that he by the grace of God should taste death for every man . . . THE CAPTAIN OF THEIR SALVATION." (Hebrews 2: 8-15).

One person could not be a perfect and complete type of Him Who is the embodiment of perfection, but Joshua possessed many of the essential characteristics.

III. JUDGMENT UPON THE WICKED. Joshua was a man of indomitable courage. Neither the giants of Hebron, nor the mutinous tribal groups of his own nation could terrify him. He stood for principle and refused to be swayed by the winds of passion. Being conscious of God's presence, even the giants called Anakim, could not dismay him.

There are always giants ready to interfere with the program of righteousness in the world, but like Joshua we only

need to fearlessly face them and God will "strike with the arm that strikes for right."

The cup of judgment was filled to overflowing against the populace of Canaan when Joshua arrived. He therefore became a battering-ram for judgment purposes. It has been said that when our Pilgrim Fathers landed at Plymouth Rock, they fell first upon their knees . . . and then they fell later upon

the aborigines. This pert remark has provoked smiles.

But, looking back, we can see that the God Who presides over the rise and fall of nations . . . had preserved the new world as a place where human liberty would exist while Christ's Cause flourished better than any other spot on the globe.



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Joshua's invasions were fully justified.

IV. GOD'S HAND IN HISTORY. "Now Joshua was old and stricken in years; and the Lord said unto him . . . there remaineth yet very much land to be possessed."

Joshua had lived in Canaan twenty-four years. Now the end is approaching. He engages in reminiscences. Calling the leaders of the tribes for final conference, he outlines their future responsibilities. He reminds them it is only by God's grace and power, that they are permitted to occupy the Land of Promise. "Cleave unto the Lord your God," says he, "and one man of you shall chase a thousand."

The meaning of history can be understood only as one traces the Infinite hand across its pages. God's purpose is being worked out through all peoples. He even uses the plots of godless men, thereby making the wrath of men to praise Him. Nebuchadnezzars, Alexanders, Caesars, Napoleons, Mussolinis, Hitlers, Roosevelts, Stalins, rise and fall, but God's program moves ahead. Babylon, Greece, Rome, Europe, Asia, America — He will use them all until His glorious purpose is consummated in crowning His Son, "King of kings and Lord of lords" over all the earth. When that day comes, "Violence shall no more be heard in thy land."

#### Lesson No. 4

March 10, 1946

### ANARCHY IN ISRAEL

Judges 2:7, 11, 16-23

**GOLDEN TEXT:** "The Lord is my helper; I will not fear." Hebrews 13:6.

I. JOSHUA WARNS OF DANGERS. Like Moses, Joshua loved his nation with an undying love. He was captain of hosts indeed! A counselor, sweet, strong, spiritual; a fighter with a father's heart; a warrior whose entire path is marked by victories. An old man, ready to depart this life, and yet so profoundly interested in the future that he warned against possible pitfalls.

Joseph Parker once said: "Old men never become infidels. We say sometimes. Seldom is an old man converted to Christianity. How far that may be true, I cannot tell; but did ever an old pilgrim who had once seen heaven opened, turn around and say in his old age that he was going to the city of negation, or to the wilderness of

atheism? Old men ought to be heard upon these subjects. They have lived a lifetime. They have fought upon a thousand battle-fields; they know all the darkness of nights, all the sharpness of winter, all the heat of summer, and they have a right to be heard upon this question, and their testimony on the side of the Bible is united, distinct, emphatic and unanswerable."

In his closing hours on this earth, Joshua warned against idolatry . . . recounting the perils of their fathers in the midst of heathen nations. He warned the people against sure punishment before making any decisions that might tend to remove them from the place of God's providential care.

II. DELIBERATE DISOBEDIENCE. "And the children of Israel did evil in the sight of the Lord, and served Baalim."

Baal worship represented the efforts of heathen peoples, whose minds and hearts were clouded, to satisfy the inward craving of human nature for God. Joshua's people encountered this false system of idolatry when they entered Canaan.

Baal was the supreme male divinity . . . and Ashtoreth the supreme female divinity. He was the original Sun god — his symbol being the solar disk. Worship was conferred upon the Sun as the propagating force of nature. They worshipped the Sun instead of the Creator.

Israel permitted itself to become seduced by this false system and was fearfully punished. Seasons of Baal worship were characterized by wild orgies, unchastity and even child sacrifices.

National sin is invariably accompanied by national judgment. "They ceased not from their own doings, nor from their stubborn way. And the anger of the Lord was hot against Israel."

Russia is today a mad-house, a vast

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prison in which the Russian people are held — because a group of international, atheistic gangsters gained control of that unfortunate Country a quarter of a century ago. A generation of people have grown up, denied the right of religious worship. This accounts for the absence of moral standards and those elements of honesty and decency known in Christian lands. With the loss of the God consciousness, everything else worth while in life disappears.

This fact accounts for the deplorable conditions that came to exist within the ranks of the Israelitish people. Anarchy swept the nation. The last sentence of the book of Judges tells the whole story: "Every man did that which was right in his own eyes." In other words, they were cursed with a wave of LAWLESSNESS.

If the seeds of disintegration have taken root in the national life of America, the source of the trouble must be traced back to loss of those Christian ideals and practices, which our Founding Fathers knew to be indispensable.

III. AMERICA'S GREAT HERITAGE. The people of the twentieth century need not sneer at the story of Israel's declension. We can learn important lessons from her experience. The United States was established upon foundations no less divinely ordained . . . and, in consequence of this fact, is blessed above all the people of the earth.

Dr. Winrod shows, in one of his books, how God presided miraculously, over

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the affairs of our Nation, during its early struggles. He says:

"I had occasion some time ago to read a number of letters written by George Washington.

These letters show that during the months just before the Constitution of the United States was written the thirteen colonies were on the verge of self-destruction. On October 7, 1785, he wrote to James Warren: 'The wheels of government are clogged. We are descending into the vale of confusion and darkness.' About the same time he wrote another friend as follows: 'Unless something is done I can see nothing

ahead but the black night of anarchy.'

"These quotations will be sufficient to illustrate the state of affairs, the atmosphere of uncertainty, which existed among the colonies in the year 1787 when the writers of the Constitution assembled in the city of Philadelphia. The founding fathers approached their task with great soberness. They were conscious of the responsibility which rested upon them. They knew that failure on their part would result in the destruction of the colonies. They knew they did not dare to fail!

"Finally when their labors were over and the Constitution was finished they had produced a document which Wil-

## . Defender . . . 31

liam E. Gladstone called: 'The most wonderful ever struck off at one time by the brain and purpose of man.'

Moses, Joshua and some of the Judges tried to hold their people in line, disciplined in a way to assure loyalty to God. But, they often failed. The history of the nation is therefore one of cycles, and ups-and-downs.

From these experiences, America should learn valuable lessons . . . and as Solomon has said: "Remove not the ancient landmark, which thy fathers have set."

# The World's Greatest Quest

Rev. F. Lincicome . . . Gary, Indiana

THE world's greatest game is life; the world's greatest thing is love; the world's greatest sin is covetousness; the world's greatest book is the Bible; the world's greatest institution is the church; the world's great quest is happiness.

Happiness is something everybody is in pursuit of, but most people are going to the wrong source to find it.

Solomon tried to find it in money. Solomon was not only a millionaire, he was a billionaire. It took fifteen years to build the house he lived in. But listen to Solomon after he had indulged himself to the full in all earthly pleasures and treasures. He says, "It is all vanity and vexation of spirit."

Everyone who has tried to find happiness in money tells the same story. They tell you they spent the first half of their life trying to get the money from the other fellow, and the last half trying to keep people from taking it away from them, and that they found peace in neither half.

The rich Jewish farmer tried to get happiness from such inadequate sources as "eats and drinks." He said to his soul, "eat and drink and be merry." It is unphilosophical to think of making an immaterial soul happy on a material world. Eats and drinks might make a horse happy, but not an immortal soul. You might as well feed your cow the twenty-third Psalm or your horse the New Testament, and expect it to satisfy them as

to expect to satisfy your soul on things.

The world cannot satisfy the soul. The world is one big cheat. It is a six-thousand-year-old swindle. It fleeces everybody on whom it can get its hands. It's the poorest kind of an investment. It does not pay two percent of satisfaction. Then, if happiness cannot be found in things, money, pleasure and fame, where is happiness?

Christ laid down the road to happiness more than nineteen hundred years ago in the Sermon on the Mount. He tells us in the Beatitudes that happiness is not born of what we have or do not have, but rather in what we are — "Blessed are the poor in Spirit — blessed are the pure in heart," etc. He did not say blessed is the man who has amassed a fortune, or blessed is the woman who has become the darling of society. Happiness is not something without us, but something within us.

Whenever I find a person seeking happiness outside of himself, I know he has not yet found it. The "Prodigal" thought, in order to be happy, he would have to go a long way off, forgetting that the fountain of sweetest joy springs up within us and not without us.

True happiness is not dependent on outward circumstances, but rather on inward harmony, and it is only possible to

an evenly balanced and properly adjusted soul.

Happiness can exist only where it has for its basis a right character, and a right character can exist only where it has for its basis moral purity. Hence, happiness does not consist in having, but in being. Carlyle said happiness is like a common fraction, of which the numerator is what you have, and the denominator what you think you have. The deluded soul seeks to increase the value of the fraction by multiplying the numerator, while the wise seek the same end by dividing the denominator.

There are those whose estimate of life is found in thrills, but God's Word says: "She that liveth in pleasure is dead while she liveth." There are certainly a lot of animated corpses running around nowadays!

Millions live for pleasure and never have it because they make it a business, whereas it is a by-product. The most miserable poor mortals on earth are those who scurry around in automobiles looking for a good time and never find it.

Why spend your time at the lunch counters of earthly pleasures, when we have a standing invitation to the banquet of the grace of God? Seek the thrills God gives — "joy unspeakable and full of glory." There is no "morning after" taste, to the joy of the Lord.

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